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RELIGIOUS EDUCATION AT STATE UNIVERSITIES *

PROFESSOR HARRY C. MUNRO

Until our own generation the state university was not a really important factor in the field of higher education. Every year, however, sees a larger and larger proportion of our rapidly growing body of college students in attendance at our state universities. Educational leadership is steadily being transferred from church and private schools to state schools. In the near future, if indeed it is not at the present time, the state school will be the dominant influence in our whole educational system. This means that it will be the dominant influence in our whole national life. Naturally those who are interested in the religious factor in education, are especially concerned about the effect of this transfer of educational leadership upon the place of religion in education and in life as a whole. There is a widespread impression that our state schools are largely devoid not only of definite religious instruction, but also of any wholesome religious influence whatever. When it shall come to pass that the great majority of our college trained men and women are products of state schools, does this mean that so far as their leadership and influence is determined by their college training, it shall be largely devoid of any wholesome religious values? If so, then we are facing a grave situation indeed.

The whole problem is rendered still more ominous when we realize that these universities are for the most part technical training schools in which the student is concerned primarily with the application of the remarkable results of modern scientific progress to the control of the forces of the material universe and of human society. Inevitably the "materialistic" emphasis is stressed, and

* Semester paper in Philosophy of Education. Paper based upon a survey made by the question blank method, and reported in part to the Conference of Church Workers at State Universities, in Chicago, January, 1923.

the materialistic point of view maintained. Faculty members and students of these schools are not "materialistic" in their interests and attitudes because they have no appreciation of spiritual values, but because they are concerned for the most part with materialistic processes. Since this of itself strongly predisposes higher education to the materialistic interpretation of all life processes and since it is the high function of religion to spiritualize and motivate our wonderfully efficient technical education, then the need of the religious element in the curriculum of modern education is perhaps more urgent than in that of any previous period. Thus if the transfer of educational leadership from church and private schools to state schools means the exclusion of the religious element, this comes at just the time in the history of education when it will mean the most serious and disastrous loss.

In view of this general situation, the accompanying study was undertaken to ascertain the present status of the religious element in the curriculum of state universities, and what developments might be hoped for in the future so far as the legal and administrative aspects of the matter are concerned.

The scope and purpose of the study restricts it to accredited courses. The various plans of financial support for the teaching of such courses and the basis of their administration, supervision, and accreditation were studied. The attitude of the university administration toward such courses was ascertained in a majority of the cases, and the legal status of such courses in most of the states was learned. Question blanks were sent to the presidents of forty state schools including every state university in the country. Returns were received from every school, filled out by the president, his secretary, the registrar or some other administrative officer. The data therefore are comparatively complete, the answers being inadequate for our purpose in but few cases.

The investigation was restricted to accredited courses for several reasons. In the first place regardless of a strong personality and high teaching ability on the part of the teacher or of personal interest in the course on the part of the student, the vast majority of students are so pressed for time by their regular studies and their excessive social and campus activities that they

would not attempt work in a volunteer class, especially if this class took itself and its high function seriously. Only a very few who already have unusual interest in the Bible and in Christian service would make time in their crowded schedules for such courses unless they command credit and so involve no additional burden on the schedule and the industry of the student.

Again, it is questionable whether sufficiently rigid standards as to attendance, study, special assignments, examinations, and grading can be maintained in volunteer courses in religion to give them real academic merit commensurate with their importance in the curriculum and their place in life. Such being the case, it would be very difficult to maintain the respect for the course and the interest in it of the more serious minded students. They must continually be conscious of the inferior quality of academic work done in the courses in religion as compared with that done in other courses. This would be an unconscious negation of the right of religion to be taken as seriously as sociology or engineering.

Finally, qualified and standardized courses in religion should be accredited because they are inherently worthy of credit. From any standpoint no course in the curriculum is more worthily adapted to university credit than these. Religious education has greater practical value than quadratics or trigonometry. It has all the cultural value of history, literature and philosophy. As to general interest, no subject has been more universally or more intensely interesting to normal people everywhere. No subject touches life at more points. No subject is more fundamental as a background of thought.

No lack of appreciation for the high quality of work being done in many volunteer courses is here implied. Much splendid influence is thus being exerted, but those who have worked most faithfully in offering such courses will feel most strongly the need of accreditation. It is hoped that this report will give them encouragement. In the meantime, it is their privilege and responsibility in spite of difficulties to maintain such a high type of academic work in their classes that no unbiased educator can deny that such work is worthy of full credit. The more quickly they can demonstrate that religion can be taught in such a way

as to merit credit, the more quickly accreditation will be forthcoming.

That university presidents are already recognizing the high quality of some of this volunteer work is evidenced by the fact that several of those whose curricula are now closed to accredited courses in religious education, wrote letters in addition to filling out the question blank, to call attention to the strong volunteer courses open to their students. Such statements came from Indiana, Wisconsin, Louisiana, California and Washington. While in these schools there is no immediate promise of accreditation for the courses, recognition of their real worth has already been won. This is encouraging to say the least.

The first question of the blank was, "Are accredited courses in the Christian religion or in religious education available for your students?" Twenty-one of the forty respondents answered this question "Yes." The number of semester hours credit available ranges from two to thirty-eight. The average number is eleven, the median number, six. As to the number of students enrolled in such courses the data are very incomplete, ranging from one-half of one per cent in several schools to as much as fifteen per cent in South Carolina.

These twenty-one schools are divided into three classes with regard to the amount of credit in religious education which may be applied toward graduation. In each of the eight following schools: Montana, Mississippi, Alabama, Utah, Iowa, Nevada, New York, and Michigan, one course is offered, and this as a rule is either a literary or historical study of the Bible. In one case a strong course in the psychology of religion is offered by a well known psychologist. While a single course in religion or in the Bible in the curriculum of a great university is far from adequate, the fact that even one course is offered is evidence that religion is recognized as having a rightful place there. In each of these eight schools the course is taught by a regular member of the faculty and is in every way similar to other courses in the curriculum.

Next in order in the amount of credit allowed for courses in religious education are the following ten schools which offer from two to six courses each: Kansas, Virginia, Texas, South Dakota,

Oklahoma A. & M., Illinois, Pennsylvania, Missouri, Ohio University, South Carolina.

The basis of administration and finance of these courses is as follows: The courses offered by the universities of Virginia, Pennsylvania, South Carolina and South Dakota, are offered as regular university work and are taught by members of the university faculty. The courses available for students in the universities of Missouri, Kansas, and Texas, in Oklahoma A. & M. College, and in Ohio University, are offered by cooperative schools of religion. That is, schools or departments in which representatives of various denominations work as members of a single faculty. This work is all financed by the churches which have representatives on the respective faculties. The courses available for students in the University of Illinois are provided by three denominational schools working independently of each other.

The situation at the Kansas School of Religion located near the University of Kansas is just at present somewhat peculiar. Nine courses are offered and until recently the general assumption was that any or all of these courses might be applied toward credit for graduation from the university. It was recently discovered, however, that technically a maximum of only three hours could be so applied. While this is the present status of the work at Kansas the building up there of a strong faculty and a wide range of courses will probably mean that considerably more credit will be granted in the near future.

The University of Virginia offers two courses in the literature and history of the Bible, both of which are accredited. The Association of Religious Teachers for Credits in the University of Texas offers a total of twenty-five courses. A maximum of only two courses, however, may be applied toward graduation. In the University of South Dakota eight semester hours of work are offered, all of which may be applied as credit. In the Oklahoma A. & M. College, three courses are offered, all of which command credit. In the University of Illinois a total of sixteen courses are offered by the three independent schools. A maximum of eleven hours of this work may be applied toward graduation. The University of Pennsylvania offers six courses in religion and

allied subjects, all of which command regular credit. The Bible College of Missouri, located near the campus of the University of Missouri, offers a total of twenty-eight hours' work, a maximum of fourteen hours of which may be applied toward graduation. Ohio University at Athens, under the administration of the Ohio Union School of Religion, which is supported by various churches, offers a total of nine courses, from which sixteen hours' credit may be applied toward graduation. The University of South Carolina offers as a regular department of the university, a total of five courses, or twenty hours of work in religious education, all of which may be applied toward graduation. This is the most adequate provision made by any university in its own curriculum and by its own faculty for religious education.

The above eighteen schools in which courses in religious education ranging all the way from a single course to as much as twenty hours, may not any of them be making adequate provision for the religious factor in the curriculum. Certainly the provision is inadequate on the part of a number of them. The fact, however, that the religious factor is recognized at all is evidence that the situation is hopeful. Probably in a number of these institutions, if the churches were to provide additional standardized instruction in religious education, more credit would willingly be granted.

There are at least three state universities in which, so far as the administrative status of the work is concerned, adequate provision is made for the religious factor. These three schools are the Universities of Oregon, North Dakota, and Oklahoma.

In the University of Oregon credit for as much as thirty-eight hours of work taken in Eugene Bible University is allowed toward graduation from the state university. The situation there just at present is a little peculiar. While Eugene Bible University has been for a number of years enjoying this favorable standing, excellent courses recently provided by the interdenominational Council of Religion at the University of Oregon have not yet been accredited. These courses will, however, undoubtedly be accredited in the near future. At least, it is highly desirable that they should be.

The University of North Dakota allows credit to the extent of one year's work for courses taken in Wesley College, an affiliated

institution of the Methodist Episcopal Church. The report from President Kane of the University of North Dakota includes this statement, "It is probable that the same courtesy might be extended to other such foundations as Wesley, if such existed here."

A Department of Religious Education has but recently been introduced into the School of Education of the University of Oklahoma. The instructors in this department are supported by various denominations. In other ways, however, they are looked upon as members of the university faculty. A major in religious education will be offered by this department. This will mean that a student can take at least twenty-four hours in definitely religious courses and considerable more work in allied courses which may be applied toward graduation.

Of course, the above twenty-one schools, by the fact that they already allow credit for from one course to a full year's work in religious education, give evidence that the legal and administrative status of such courses are sound in their respective states. The remaining nineteen states may be divided into the following classes: those in which there are legal barriers but not administrative barriers; those in which there are administrative but not legal barriers; those in which there are both legal and administrative barriers; those in which both legal and administrative status is favorable; those in which the question has not arisen or in which our information is inadequate to make a definite statement regarding the present status.

In only one state, the state of Washington, are there definite effective legal barriers, both to teaching and to granting credit for courses in religious education in the state university. In this state the administration is favorable to the granting of credit to such courses provided they are offered by religious institutions located off the campus. Strong voluntary courses are now available in such institutions. There is also a movement under way in the state to change the constitution so as to allow credit for these courses in the state university.

There are several other states in which "sectarian" courses in religion would be illegal as accredited courses. However, courses with a definite sectarian bias do not come within the range of our interests in this paper. It is a question whether such courses

under any conditions ought to be accredited. There is a wide range of courses which are not in any way sectarian such as: Comparative Religions, Principles and Methods of Religious Education; Social, Historical or Literary studies based upon the Bible and Church History, all of which could be offered in any of these states.

There are also a number of states in which definitely religious courses could not be offered as regular university work but in which credit for such work could be granted if the work were done in an institution affiliated with the university.

There are four states in which, while there are no legal prohibitions, the university administration in each case might be interpreted as unfavorable to the accreditation of such courses. These states are Wisconsin, California, Indiana and Minnesota. In three of these states the respondent called especial attention to the strong volunteer courses in religious education which were available for their students.

The reports from Louisiana and Colorado appear on the face of them to indicate that there are both legal and administrative barriers. In the case of Louisiana, however, the legal status is not definitely unfavorable but is simply questionable. In Colorado the legal status certainly must be favorable to allowing credit for courses in religious education since the well known Colorado Plan of high school credits for Bible courses has never been declared illegal. In neither of these cases, therefore, can the legal status be said to be unfavorable. The attitude of the administration in each case is that the religious factor should be adequately cared for by volunteer agencies.

The reports from the four states of Wyoming, New Mexico, Maine and Arizona were sufficiently indefinite to make it difficult to classify them except to say that they are not committed either in an administrative or legal way. This perhaps should be modified by the statement that in Arizona there are no definite legal barriers and that in New Mexico the administration is definitely opposed to religious educational courses for credit.

In the eight universities of North Carolina, Arkansas, Idaho, Nebraska, Kentucky, Tennessee, Georgia, and Ohio State University at Columbus, the status of accredited courses in religious

education is favorable both from legal and administrative standpoints. In fact, at several of these institutions plans are already under way for the introduction of such courses. The plan preferred by all of these institutions is to have the courses offered by a School of Religion supported by the churches working cooperatively. The evident reason why these institutions are not already offering work in religious education is that this work is considered by the respective administrations to be the responsibility and privilege of the churches.

From the results of this study we can draw the following generalizations: First, religion or religious education has a widely recognized and a growing place in the curricula of state universities in the United States. In over one half of them some credit is already being granted for such courses. In several others there is nothing in the way of granting such credit as soon as the courses are provided by those who are interested in their introduction. That these courses are worthy of credit is the evident opinion of a great majority of state university administrations. That there are no legal barriers to their being provided is the almost unanimous legal opinion throughout the country.

Second, the next move is evidently that of the church. Several state universities could now be offering credit for religious education if the churches were ready to provide such courses. A number of other institutions in which there are at present available a very limited number of such courses, would undoubtedly offer more adequate credits if the courses were available. It is high time that the leaders of the church ceased to criticise our state universities for failing to provide the religious factor, and directed their energies toward accepting the responsibility which is plainly theirs.

Third, the way in which this work should be done is, according to the consensus of opinion of university administrators, through schools of religion affiliated with our state universities, supported and administered by the denominations working cooperatively.

Already the leaders of the church through their boards of education and missionary societies are becoming alert to this situation. Undoubtedly within the next few years, great progress will be made in the direction of placing the neglected religious

element where it should be in our state university curricula. Much valuable experimentation has already been done. Two or three successful plans are under operation. An aroused conscience which will result in greater financial support on the part of the churches is the indispensable prerequisite to further progress.

Summary of 40 Reports. Returns on Every One Sent Out.

"Your answers are purely for information and will not be interpreted as committing yourself or your institution to any program or policy with regard to religious education. We are, however, eager to know your own attitude and judgment in the matter."

1. Are accredited courses in the Christian religion or in religious education available for your students? Yes: 21. No: 19.
Number of credit hours offered: 2 to 38, average 11, median 6.
Percentage of students enrolled: Returns very incomplete, $\frac{1}{2}\%$ to 15% (in S. C.).
2. Are these courses taught by:
 - a. Instructors employed by University? Yes: 10.
 - b. Denominational representatives working independently of each other? Yes: 3.
 - c. Denominational representatives working cooperatively? Yes: 6.
 - d. Local Ministers? In part: 2.
3. Is this work organized and administered:
 - e. As a regular department of the University? Yes: 13.
 - f. As an independent "School of Religion" or "Bible Chair"? Yes: 8.

Above reports refer to 21 schools which answered question 1 in the affirmative.

The following reports refer to 19 schools which answered question 1 in the negative.

4. Are there legal barriers against:
 - g. Teaching such courses in your institution? Yes: 6. No: 7. 6 not committed.
 - h. Allowing credit for such courses taught by independent "Chairs" or Schools? Yes: 1. No: 12.

5. Would your administration probably favor the introduction of such courses? Yes: 9. No: 7. 3 not committed.
If so, which of the above plans would be favored? Under 2b 1, 2c 8. Under 3f 10.
6. Would you like to receive a summary of these reports?
Yes: 25.
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COOPERATIVE BIBLICAL TEACHING FOR CREDIT AT THE UNIVERSITY OF MISSOURI

PROFESSOR SAMUEL R. BRADEN *

In the early spring of 1919, Dr. Richard C. Hughes, then in charge of the work with students of the Presbyterian Church (U. S. A.) who were attending tax supported schools, asked me to undertake an experiment which he felt was certain to mark a new era in student work. His experiment was not altogether attractive. It meant associating and working with men of other church bodies in a Bible college. All my prejudices against such a scheme rushed into consciousness. Somehow the plan suggested the swallowing of distasteful doctrinal doses, a "giving in" not because one wished to do so but because one's job depended upon it. Dr. Hughes even said that the man to try the experiment must not be a denominationalist. This set me to thinking; for I was a denominationalist then and still am. I have always believed that I should be loyal to my own church body; and I always expect the other man to show allegiance to his church. If church union is ever to come, it will come out of loyalty rather than out of indifference. I ventured to express this opinion to Dr. Hughes. He pondered a moment and then said, "I believe that is the spirit we need at Missouri University."

Of course Dr. Hughes argued that he was not proposing an entirely new scheme. He had been a college president and had had five or six denominations represented on his faculty. He flinched a bit when I reminded him that they were not teaching the Bible. He knew that men are much less touchy about who teaches them mathematics than about who teaches them the Bible. It was a new experiment for a group of men, each supported by his own church, to attempt to teach the Bible and interpret Chris-

* Professor Braden is now a member of the faculty of Hastings College, Nebr.

tianity under the same roof, acting in the capacity of faculty members. I was afraid it would not work at all.

But, largely because Dr. Hughes made me wish the plan might work, my interest grew. When I later talked with Dean G. D. Edwards of the Bible College of Missouri, I found that he was dead certain the plan would work. His argument was very simple. He felt that it would work because there was no reason why it would not work. In the fall of 1919 the experiment was formally begun. I began to teach in a Bible school which, though supported by a single religious body, had invited other church bodies to cooperate. My church was only obligated for my salary. I was to be a member of the faculty, have a voice in the policy of the school, and be definitely identified with the institution in every way, even though my church had not invested a dollar in the physical equipment. I have always felt that the magnanimity of this offer was indicative of a genuine Christian spirit on the part of those who made it.

The Bible College of Missouri

The Bible College of Missouri was founded in 1896 by ministers and laymen of the Disciples of Christ. The objects of the institution, as stated in the articles of incorporation were: "to establish and maintain an educational institution, to impart a more thorough knowledge of the Bible, of Christ and His teachings, and of the Christian religion; to confer the degrees usual in such an institution, and especially to prepare young men for the Christian ministry." The college was located at Columbia because its founders saw no need for the church to support an institution offering a full college curriculum. As citizens, the Disciples of Christ were supporting the University of Missouri. It seemed useless to attempt to duplicate its courses; for if there were a Bible college at the threshold of the state university, the Bible school would be free to devote its entire time to Biblical work, while all other courses could be taken in the university. Moreover, it was felt that the atmosphere of the state university might contribute something to the preparation of ministerial students. Men trained in such an atmosphere would at least know the thoughts and attitudes of other professional men. Then, too,

lay students could take Bible courses as part of their preparation for life.

In 1906 agreement was made with the University of Missouri whereby students in the University could take work in the Bible College for credit. Four courses were accredited. The number of courses has steadily grown until there are now twelve courses accredited with a credit value of twenty-five hours. A student may elect toward his bachelor's degree a total of fourteen hours or one-ninth of his entire work from the Bible College. More courses will be asked for as the school grows and need arises.

The Experiment in Cooperation

In 1914 the Bible College opened its doors to other religious bodies. The reasons were sincere and simple. The religious census of the students showed that they were coming from all religious bodies, which was evidence that students found nothing distasteful in having a man from a different religious body interpret Christianity. Moreover, it would strengthen the Bible College's position with the university and make the students think more highly of it because it was not narrowly sectarian.

But other religious bodies were suspicious. With crow-like caution they watched and wondered. At last Dr. Richard C. Hughes, as has been noted, was influential in causing the Presbyterians (U. S. A.) to accept the invitation. For four years the Presbyterians have worked in the college with the most satisfying relations. In the fall of 1922 the Congregationalists also accepted the invitation and placed Dr. D. E. Thomas on the Bible College faculty as their representative in this cooperative movement to teach the Bible to university students.

As a result of this four-year-old experiment, certain influences are beginning to be felt. Religious and denominational suspicion is being dissipated. Men of three religious bodies are working in this institution without friction. The fact that all of them are bound together by a consuming purpose—to bring the truths of the Christian religion to the students of the University of Missouri—is having its effect. Common sense and Christian charity have made whatever differences of opinion there were, seem but trifling matters when compared with the great goal of the institution.

The school is growing in numbers. Since the war the attendance record is: 1918-19, 116; 1919-20, 209; 1920-21, 254; 1921-22, 304; 1922-23, 355. While we would not argue that the growth from 116 to 355 was due solely to the fact that more than one religious body was represented on the faculty, it does seem beyond question that the increase in attendance was in no small degree due to this fact. The majority of the students come from five or six religious bodies as follows: Disciples of Christ, Methodist, Presbyterian, Baptist, Episcopal, Congregational, Evangelical. Many other church bodies are represented by one or two students. We always have students from the Roman Catholic, Jewish, Christian Science, and other churches. The spirit in the class-room is frank and free; and unquestionably strengthens the bonds of Christian unity, while it in no way weakens denominational consciousness. Bible College students are the most loyal to the local churches.

Not only has the student body grown, but the good will of the college has increased. The faculty of the University of Missouri has taken a deeper interest in the Bible College than seemed possible when it was the work of one religious body. Many of the university professors are not only kindly in their attitude, but actually recommend the Bible courses to their students. In fact, to the university community the Bible College is more than a place where Bible courses are taught; it is a place where Christian men of different religious bodies magnify the Christian cause by working together in harmony.

Three Difficulties Which Have Not Appeared

Three stock objections to this kind of arrangement are usually offered:

(1) It is argued that the Bible teachers themselves will find it impossible to get along. Various situations, it is urged, will arise which will force one teacher to seem to be at variance with another teacher. This will result in making the students feel disquietude and uncertainty. But this difficulty has simply not appeared. The spirit of dogmatism has not been manifested, and there has been no spirit of rivalry and dissention. The answer of the Bible College of Missouri to this objection is that

inner strife may occur but that it certainly does not inevitably occur. It is not worthy of notice as a serious objection.

(2) A second objection is that the faculty of the university will cause difficulties. This, also, has not been realized here. There may be members of the faculty of the University of Missouri who do not like the existing relations between the Bible College and the University, but we do not know who they are. We do know many faculty members who are doing all they can to strengthen the bonds between the two institutions because they feel that to have the Bible College with its trained religious teachers is a decided asset to the University. Not only is it a good thing for the individual student to be able to take Biblical work as a part of the requirements for his degree but it is also a good thing for the University to have the spiritual influences of the Bible College in its midst. In the class-room and on the campus it stands for things spiritual and eternal, thereby enriching the university atmosphere. The finest type of university professor appreciates this fact.

(3) A third objection to such a school is that certain religious forces will oppose it. The Roman Catholic and Jewish bodies are usually mentioned as being hostile to this movement. Here again, we must say that there has been no difficulty. And why should there be? If they will meet the requirements, they, too, may establish their schools. And the fact that their students take courses in the Bible College shows that the hostility is only imaginary. We do not anticipate any opposition from such bodies. Much more opposition has come from members of the churches represented than from these supposedly antagonistic bodies. It is the members of our own household whom we fear.

Need of an Enlightened Ministry

It seems that our most serious difficulty lies in the fact that the ministers of the state are not informed about the work we are doing and as a result are either hostile or indifferent. The task of getting the ministers enlightened on this specific phase of the church's mission is a most difficult one. Ministers are naturally loyal to the church college and unfortunately this loyalty often manifests itself in opposition to the tax supported school. Ministers in Missouri seemingly do not know that the university has

done much to raise the academic standards of all the church colleges. Nor do they appreciate the fact that the Bible College has, by placing competent teachers of religion at the door of the university, made it possible for any student to get credit for fourteen hours of Bible work. This privilege is also shared by all the church colleges of the state. Had it not been for this arrangement, the church college would have difficulty in getting the university to credit more than six or eight hours of Bible work. As a matter of fact, the University of Missouri is willing to credit more Bible work than the average church school requires.

Moreover, some of the ministers of the state take an attitude toward the university which is well-nigh anti-Christian. They condemn without desiring to redeem. They judge without knowledge. If, with consuming eagerness and ceaseless vigilance, they would unite to create moral soundness and spiritual ideals in the university, who could measure the result? If the sin of materialism does abound in the university atmosphere, then that is the very place where the grace of spiritual-mindedness ought much more to abound. We must look to church officials to clear the atmosphere, now foggy with misunderstanding and suspicion. If possible, we must somehow secure men with keener mental aptitudes and richer spiritual endowments to lead the ministry to see the necessity of open-mindedness toward the state schools. The ministers must be made to see that the conditions at such schools, whether they be good or bad, reflect their own interest and efforts.

Need of Secretarial Statesmanship

The various churches are so well organized that the secretary is the indispensable middle-man in all religious enterprises. That the secretary's work demands much mechanical method is obvious. Nevertheless, we must expect him to be a statesman. If he is not, he becomes the stumbling block over which the whole system falls. In the matter of teaching the Bible at tax supported schools, we must look to the secretaries of the leading church bodies for unerring foresight and indomitable courage. Already these institutions are being exploited by so-called experts in religious education (apparently they confer their own titles) with programs which are in keeping with the mental endowments of the experts.

About all such movements do is to create an ephemeral mass enthusiasm which would not be harmful if it did not make students have a wrong attitude toward the whole problem of religious education.

Moreover, individual churches are spending fabulous sums in brick and stone at some of these centers of learning without any careful planning for the serious teaching of the Christian religion. From their plans they are presumably going on the assumption that religion is not "taught, but caught." The result is that in most of the university centers there are many conflicting organizations which create a divisive spirit. We must ask of the secretaries who have student work for their special charge that they give us without delay assurance that they know where they are going. We do not demand agreement with us, but we do want to be made sure that we are not merely groping in the dusk of uncertainty. Secretaries are the stewards of the churches' influences and as such must render account of their stewardship. Until, as one man, they can speak authoritatively to university presidents and faculties, outlining a program of religious education which demands respect and acceptance, we shall continue aimlessly to wander along, each church hoping that in some way it is profiting by her expenditures which are frequently enormous. Until now, the secretary's chief aim seems to have been to have a man on the job doing some kind of work with the students which could be reported regularly. From now on, if he is to save the situation, the secretary, in cooperation with his fellow secretaries, must formulate a plan which will turn the students definitely toward an abiding Christian conception of life; and he must be able to convince the university presidents and the general public that his plan ought to be followed. The secretary in the future must not deal only with his "workers" but with presidents and deans and faculties until his influence is really felt on the campus. But first he must have a plan which is inherently worth while and educationally unassailable.

Furthermore, the secretary must see that whenever one university situation has been solved by establishing a satisfactory and abiding cooperative work, much light is thereby thrown upon all other university situations. We need, more than anything else, an experiment, carried on by the various churches in religious

education, adequately supported and carefully directed. Just now, it seems as if we may hope for something definite from the Michigan plan.

Some Predictions

Sometimes predictions are valuable, even though erroneous. Careful consideration of the work at the University of Missouri leads us to believe that it is possible to do a genuinely abiding piece of work with students at tax supported schools. In fact, it seems rather clear that if the prejudices of the churches could be erased we might in the near future expect a well defined religious atmosphere to be created at such centers; and that from the state schools many men and women might go into definitely religious vocations. But even if this latter prediction were not realized, we must remember that we shall always need laymen magnanimously inclined toward the organized church. We are bold to predict that, in the next decade or so, the churches will discover the following:

(1) Teaching credit Bible courses is the most efficient and lasting way to work with students as such. "Entertaining" them and "holding conferences" with them will receive less attention, not because these types of work are of no value, but because they are not as important for the student as studying is; and because they can be carried on as somewhat subsidiary to the work of teaching.

(2) University officials will change their attitude toward the religious education of students as soon as the churches have a well defined policy backed by a firm public opinion. Many of the present objections to teaching the Bible at tax supported schools will disappear as by magic. When the will comes, the way, too, will appear.

(3) Under proper secretarial leadership, we shall give the Bible and the Christian religion a high place in our university curricula and life. It will no longer be thought to imply lack of virility if a student is piously religious and devotedly sincere in his Christian profession. The time will soon come when more credit hours in Bible will be accepted by the universities than are now being offered in our church colleges.

(4) The time will come when we shall rate a university's standing not primarily by what it terms scholarship; but by what we call character. What a blessed day for the church, the nation, and for the university itself when this day comes!

In conclusion, if you ask me if these things are now being accomplished at the University of Missouri, my answer must be in the negative. We do have glimmerings of them which are growing more and more brilliant and we could realize them all if we loved ourselves less and each other more.

SOME GLIMPSES OF TRANS-MISSISSIPPI UNIVERSITIES

FROM THE REPORTS OF O. D. FOSTER

During the most of the present calendar year Dr. O. D. Foster, the University Secretary of the Council of Church Boards of Education, has been visiting a number of universities in the western half of the United States. These visits have brought him into intimate relationship with the religious workers in the various institutions. For some months he has been making extended reports to the members of the University Committee of the Council. Recently an all day meeting of that Committee was held in New York City at which he made a report on his visitations and at which numerous plans were made for the future. This meeting was followed later by a joint meeting with representatives of the Young Women's Christian Association and the Young Men's Christian Association at which special situations as well as general principles of cooperative work were carefully considered.

While the information furnished in the reports of Dr. Foster to the University Committee is for the most part quite intimate and sometimes rather technical, there are certain outstanding facts and comments which are of general interest to students of Christian education.

Some of these are here submitted as taken from Dr. Foster's reports.

The University of Oklahoma

At this University there is a Campus Religious Workers' Council composed of the Pastors' Alliance, the Association secretaries and the instructors in Religious Education in the University. The Young Men's Christian Association is housed in a former residence at the edge of the campus in a splendid location and is well used by the men of the University. There is an unusual stress on the church approach to the faculty and students; the material equipment of a number of the churches is very good, though quite removed in some instances; the Baptists, South, have a splendid new plant and the Methodist Episcopal Church, South, is beginning the erection of a new structure; the Disciples' pastor has an unusually commodious home for entertaining purposes and he and his wife are utilizing it to the full; the Episcopal rector is an instructor in the Department of Religious Education in the University.

This Department of Religious Education is making history. Students may major in Religious Education in pursuance of their A. B. degree. The A. M. may also be taken with the major in this field. The enrollment this semester has reached over one hundred; and plans are being made for the addition of representatives of other churches to the faculty of this department.

The Deans of the Schools of Engineering and Education along with Professor Munro (whose illuminating report is found in this issue of *Christian Education*) and others, are working on a course of studies of very practical lines leading to a degree in Religious Education. This plan implies a thorough reorganization of religious and social studies and the application to them of scientific methods. Should this succeed it will open a new day for the training of religious leaders.

Many of the faculty members are fearless religious leaders. They do not hesitate to attempt something that has never been undertaken before; and while often conservative in theology, they are progressive in purpose and general methods.

The University of Texas

Dr. Currie is President of the Presbyterian Theological Seminary, incumbent of the Presbyterian U. S. Bible Chair at the University of Texas, and Chairman of the Religious Workers'

Council of the University. These Bible Chairs constitute an interesting feature of the work at Texas, the men in charge of them being with one exception the religious directors of their respective churches. Dr. Foster reports great harmony among the religious workers at the University. The representatives of the Catholic Church are said to be cooperating generously. There is a splendid Young Men's Christian Association plant at the edge of the campus which is used by the Religious Workers' Council to some extent; classes are held in the building. The churches about the campus are well built and strategically located. The Southern Baptists and the Southern Methodists have magnificent buildings and the Southern Presbyterians are making plans for one; the Disciples have an unusually fine Bible Chair plant.

At present there is some duplication of courses among the teachers in the field of Bible. About 200 students are enrolled in the Bible classes. The conditions are certainly favorable for the molding of this teaching force into a single faculty, thus affording greater unity and allowing greater specialization.

The Dean of Women at the University of Texas does not allow smoking on the part of women.

The College of New Mexico

This is a small State College of 400 students and is located three miles from a town and one mile from a tiny village. It is in the open at the foot of the mountains in a desert place. There is an Episcopal church one mile away. The other church, also a mile away, is a missionary church and is unable to finance a student project. The pastor, Mr. McClymonds, has drawn about himself a fine group of students and young faculty men. There is an especial need for a home for the pastor near the campus. Mr. McClymonds has the enthusiastic support of the president of the college, and receives financial support from four national church Boards of Education.

The work at this college is vastly more important than the size might indicate. It is a work which should appeal to every interested denomination. The place is in great need. There is a remarkable opportunity for cooperative work in the social and religious field.

The University of Arizona

The church work at this institution thus far is almost entirely upon a denominational basis. The two Associations have organizations. Religious work has the sympathetic support of the administration of the University.

The approach to the students has not as yet been very marked. We have here a great opportunity which may be realized by united effort. They are building a young empire and very largely hold the key to the meaning of the church in this new country.

The University of Nevada

This is a unique situation. The very sparsely populated country has meant largely unchurched communities with all that that implies.

There are from one to two thousand persons in Reno from all parts of the world seeking divorces. Many of these persons have, in the past, registered as students in the University. The University has recently made the requirement that such persons, if they register, must take full work in the University.

The red light district of Reno has recently been closed, at least temporarily, and conditions, therefore, seem to have somewhat improved.

There is a much better attendance of girls than of men at the churches. There is a Young Women's Christian Association.

The President of the University stands for the best things. He has originated a unique oath of loyalty to ideals of service to which the graduates subscribe with rather impressive ceremonies.

Dean Addams, who is a genuinely Christian gentleman, states that eighteen or twenty of the forty faculty members are Christian men and church members. One course in the Bible is being given.

At a meeting of the Pastors' Union held at the time of Dr. Foster's visit this resolution was unanimously passed:

"That Mr. Foster be asked to place before the interested members of the University Committee the need of a cooperating pastor at the University of Nevada, and that the local pastors desire to express their willingness and desire to cooperate with the Council in any way they can."

Here is a remarkable challenge.

The churches are a mile away; the local pastors are working hard and are doing the best they can, but they need outside help.

The Southern Branch of the University of California

This institution is essentially a municipal university; six-sevenths of the students live at home. This makes the organization of life difficult. It does not encourage the location of churches around the campus. As a matter of fact, but two small churches are within a mile of the school. The Young Women's Christian Association and the Young Men's Christian Association are both located here. The Disciples of Christ are building a strong Bible College near the campus. It is a field which opens an especially difficult problem for the churches.

The University of Southern California

This, of course, is not a tax supported institution. It does offer a good field for cooperative work. There is a possible opportunity and a tremendous challenge for an interdenominational school of religion.

Leland Stanford, Jr., University

Leland Stanford has a university chaplain in the person of the Rev. C. D. Gardner who secures the strongest preachers in America for the Sunday services.

The University church is a magnificent structure; it is exquisitely furnished and is located at the center of the campus; the Sunday morning services are well attended, the daily chapel attendance averages about thirty.

While Dr. Gardner does some pastoral work, his time is spent chiefly in teaching and in administrative work. He teaches Bible classes. He and the President of the University are studying how to inaugurate a school of religion which will give courses leading to the Bachelor's and Master's degrees.

Palo Alto is a prohibition town by charter. The city churches are over a mile away and are not equipped for student work as such. There is fine cooperation among the pastors and there is an opportunity for extended religious work, through closer organization.

The University of California

One needs weeks to study the University of California. There are many agencies operating in the field of religion.* The great problem at present is to organize and unify the program and to inaugurate a high grade school of religion for the undergraduates. Graduate seminaries near by provide facilities for advanced study. The University Religious Council, composed of the University pastors, the local pastors, the Association secretaries, one professor, and one student from each sex elected from each church, meets in Stiles Hall, the building of the Young Men's Christian Association, which is well located and is frequented by many students.

The churches around the campus are strong and quite well attended by students, though not by a large proportion of the ten thousand students on the campus.

The California Farm School

Reverend N. M. Fiske has charge of the community Presbyterian Church in this village of about two thousand people. The church is perhaps better located for the community as a whole than for the college as such. Mr. Fiske is a remarkable community leader. He stands for everything that looks toward community development. He has in his church every department head in the college. They represent many different denominations and are all church workers. It is impossible for the church to care for the classes in the Bible school; they cannot seat all the people who wish to attend the church. As a training laboratory for community and church work this place has unusual actual and potential significance. It is difficult to say what the future of an investment here would mean. The opportunity is so remarkable that we cannot help but think that if it were properly presented throughout the state an adequate sum of money could be found for meeting the demands of the situation.

The University of Oregon

There is tremendous interest here in religious culture. At the first meeting called for Dr. Foster, fifty or more persons were present, made up of representatives of the administration, the

*See *Christian Education*, Vol. IV, No. 9, June, 1921.

deans, professors, pastors, Association secretaries, the Catholic priest, and others. Practically all of the same group attended the second meeting on the next day. Among other things discussed was how to inaugurate a broad unified religious program and a co-operative school of religion.

The Agricultural College of Oregon

The President of the State Agricultural College is an enthusiastic Association man and is very cordial toward church work. He attended the sessions and entered freely into the discussions. He stands out boldly for clean living and church loyalty. The whole matter of religious instruction in the public schools is seething in Oregon. The problem of cooperation here is one to be carefully studied.

The University of Washington

The work here among religious leaders is largely individualistic. There is harmony among the workers but there is as yet no co-operation of an effective type.

Fifty representative men and women from the campus and the churches, including the deans and the Association workers, attended the meeting which resulted in some resolutions looking toward a school of religious instruction.

On the next day the Protestant workers joined an organization called the United Christian Workers of the University of Washington. Duties were worked out and assigned in great detail, being distributed among the various agencies.

The churches here can rely on the administration to meet them on any broad gage line they may propose.

The University of Montana

There is here a very complicated situation, the solution of which will require much thought, patience and prayer, but the beginning of the solution has been made and much optimism obtains.

The University of Minnesota

The Young Men's Christian Association has just dedicated an imposing plant of grey stone erected at the edge of the campus. The Young Women's Christian Association has offices in the Women's Building. There are being built about the campus some well equipped church plants. These churches are enjoying excel-

lent leadership. There is as yet no organization for university-wide religious programs, but plans are being studied and it is believed one will soon evolve. A committee is working on the development of a school of religion. A promising beginning was made last year. This great center needs much creative thinking to make an adequate unified program of religious work to reach the masses of students.

Iowa State College

This school is a mile and a half from the churches, and faces many problems of organization and building. The institution is genuinely Christian, and seeks to unify its religious program as the school grows.

A committee discussed the whole situation. The President was present and took a most active part. The problem of greatest concern now is that of determining the policy for church extension to be carried on at the campus. Three teachers in Bible are giving instruction to 500 students. The religious atmosphere of the school is refreshing.

Iowa State University

There are here two active Christian Associations. Secretary Fitzgerald, who has been here for some time, is particularly efficient and forward looking. Several of the churches maintain full time student pastors. They, with the Association Secretaries, are forming a cooperative organization of religious workers to promote programs of work and the building and development of a school of religion. Significant plans for unification of effort on all these lines are being carefully studied, by the harmonious group of religious workers. In several conferences it is hoped to arrive at something quite definite. The administration is in hearty accord with everything that is for the moral and religious betterment of the students. A significant beginning has been made toward developing a strong program of religious education. There is much to be expected from this field in the production of religious life and thought.

HISTORY-MAKING BY THE DISCIPLES' BOARD

The Board of Education of the Disciples of Christ, which has been lately reorganized, held a significant and very enthusiastic meeting at the Claypool Hotel, Indianapolis, Indiana, recently. The membership of the new Board is composed of two classes—the executives of the cooperating colleges, by virtue of their office, and a sufficient number of elective members to make the total sixty. The elective members are nominated by the Board and elected by the International Convention. Forty-three men were present, twenty-five elective and eighteen ex-officio members at the recent meeting.

The General Secretary, Dr. H. O. Pritchard, recommended a commission system for the work of the new and enlarged Board, on one or more of which every member should serve, as follows: Finance, for the Board of Education itself; Budget for Colleges; Life Work; Ministerial Training; College; State University; Endowment for Colleges; Permanent Fund; Student Aid and Scholarships. The Committee on Findings approved and the Board organized for its work on the basis of these nine commissions.

Secretary G. I. Hoover pointed out the fact that the Board was unique among church Boards of Education in that it made the promotion of an annual offering for education in every church the foundation of its promotional system. Putting its case upon an educational basis not only develops, he affirmed, a regular, dependable and increasing income for the current maintenance of the Disciples' colleges but paves the way for college endowments and all other permanent betterments which the colleges lack.

Dr. Hoover also made public some very interesting facts. During the past ten years the offerings for education have increased phenomenally. The receipts of the Board of Education and its constituent colleges for current funds increased from the amount reported by the colleges (no Board receipts)—\$7,158.00 in 1913-14, to \$166,489.11 for the colleges direct and \$40,646.14 for the Board of Education in 1921-22. The number of churches contributing is now 1,708. The offerings of the churches and their auxiliaries to the current funds of the colleges have grown from \$7,158.00 in 1913-14, as reported above, from

the churches, to \$207,135.00 from churches, and a total from churches and individuals together of \$322,198.00 in 1921-22. The latter figure is the more significant when compared with the amount contributed by both churches and individuals in 1914-15, (no report for both was available in 1913-14) which was \$19,528 all told. Fifty-three churches during the fiscal year 1921-22 gave \$500 or less than \$1,000 to the budget for Education. Twenty-eight churches gave \$1,000 or more. The slogan of the Board is: *"Determine that your church shall be listed among those giving to Christian Education!"*

Much has been accomplished but the Board believes it shall yet see "greater things than these." There are in this Board indications of a high degree of organization for efficiency and achievement. The cooperating Boards in the Council are gratified at the enlarging program of this progressive and energetic fellow-member.

THE SUMMER STUDENT CONFERENCES CONDUCTED ON THE "GENEVA PLAN"

The Church Boards of Education are participating as usual in the Young Men's Christian Association Conferences this summer. Under the "Geneva Plan" Church Board representatives charged with responsibility for unifying the church approach and assisting in making general arrangements are known as "Deans." The following assignments have been agreed upon for the summer of 1923:

Estes Park, Colo., June 8-18: Dr. George R. Baker, 276 Fifth Avenue, New York, N. Y.

Hollister, Mo., June 9-19: Dr. Joseph C. Todd, Bloomington, Ind.

Silver Bay, N. Y., June 14-22: Rev. Paul Micou, 281 Fourth Avenue, New York, N. Y.

Geneva, Wis., June 15-25: Dr. M. Willard Lampe, 19 S. LaSalle Street, Chicago, Ill.

Blue Ridge, N. C., June 15-25: Dr. Henry H. Sweets, 410 Urban Bldg., Louisville, Ky.

Seabeck, Wash., June 15-25: Rev. Archibald Tremayne, 4138 Brooklyn Avenue, Seattle, Wash.

HARNESSING TWO GREAT FORCES

ROBERT L. KELLY

One of the two greatest forces in our present civilization is science. Within the last fifty years science has brought into existence a new world. There are no wonder stories in all history equal to the wonder stories of modern science. The magic of the spectrum which reaches into the unmeasured depths of space, the wizardry of the geologist which discloses the history of the rocks, the uncanny insight of the biologist, the physicist, the chemist, and the psychist, and the daring imagination of the inventor are all registering marvelous achievement in intellectual adventure. The church college knows all these things and has kept its mind open to this phase of truth. It is part of the creed of the church college that this universe is a universe of law and order and it understands that the scientific method is the greatest instrument at the command of man in discovering this law and portraying this order.

The other great force of our civilization is the force of religion. The church college understands that revelation makes a contribution to truth, as well as science. It knows that men had discovered much truth before modern science existed. It does not hesitate to recognize the validity of revealed truth as well as scientific truth. Much of this truth is to be found in the Bible. Much of it has been given to men through seers and prophets and apostles in the ages past and is being given to them in this age. The church college believes in a continuing revelation. It does not hesitate to open its windows towards Jerusalem. It is unhindered by law and tradition in its attempt to extend the influence of spiritual truth.

In a word, it undertakes to interpret the message of the Great Teacher who long before science was invented declared "I am the Way, the Truth and the Life." It understands that this means that the church college must be alert to and authoritative in the problems of scholarship, the problems of physical education, the problems of the development of the spirit and the problems of social service. For the Great Teacher set forth the fundamental program of man in each one of these fields.

The question is asked: "What is your strongest argument in behalf of the training of distinctively Christian leaders?" The most imperative necessity for Christian leaders arises out of the job which needs to be done. The job is to reconstruct a world made chaotic by the very multiplication of scientific facts yet unorganized, by the upheavals of social revolution and the malignant passions of men. No semblance of unity has yet been obtained in the material world with which science deals. We know more than we know what to do with. Much of what science has given us as yet merely amuses us. It has not become serviceable. We do not know what to do with the wireless, or with the aeroplane, or with the radio, or with a thousand other discoveries and inventions. The world of materials must be made to function.

And yet in spite of all these difficulties, we must admit that the scientists have been doing more in their field to fulfill the command of the Lord to subdue the earth than have the devotees of religion. Within the past few years there has been a display of the violent passions of men—of hatred, jealousy, revenge, uncontrolled ambition, of individual and national selfishness in many forms—which the world had not witnessed before and which the modern world did not think possible. As a result of these upheavals in the social realm nations have become bankrupt or have ceased to exist and civilizations are discredited.

The job before us seems to require super-men. It means that all these broken fragments must be pieced together. It means that intellectual and ethical unity must be attained. There is but one Architect known to men for such a task as this. He has given the world the plans and specifications for a work of reconstruction even of this magnitude. These plans and specifications are found in the Sermon on the Mount. They are found partially stated in Lincoln's Second Inaugural and in the Gettysburg Speech. They are the only plans and specifications that have ever worked. The contractors on this big new job must be under the guidance of this Architect. The church college is attempting to equip these contractors.

They need science because it gives them eyes and ears and hands; they need religion because it gives them heart and conscience and connects them with infinite resources of power.